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the present book ends, leaving it to later volumes to trace the process of Augustine's full adoption of Christianity and his further development of a distinct Augustinianism.

The author's argument is worked out in great detail and is supported by ample references to the original sources of information. The book is an important contribution to the history of Christian biography and doctrine in its particular field.

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### A HISTORY OF CHRISTOLOGY

A very valuable history of Christian doctrine lies before us, scholarly, accurate, detailed, and precise; one that marks its author as a most assiduous and painstaking teacher.<sup>1</sup> The long story is presented under four great divisions: (1) the ancient Fathers, Greek and Latin, the chief attention being given to the Greek; (2) the scholastic writers of the Middle Ages, particularly those connected with the two rival schools of Friars, Dominicans, and Franciscans; (3) the Reformers, especially Luther, Zwingli, and Calvin; (4) modern Protestant theology, mainly as developed by Schleiermacher and Ritschl. This last is wholly German, English, or American.

Thus the whole field is surveyed with tolerable completeness (so far as the highways are concerned; we are never led aside into byways), except that modern Roman developments are wholly ignored. We search in vain for so much as a mention of the Council of Trent, the Jesuits, or their Jansenist opponents. Not a hint as to the doctrines of the immaculate conception of the virgin or of the infallibility of the pope. This is no great loss, but even apart from it, it must be admitted that there are very inexplicable gaps. We are given no intimation that there ever existed St. Vincent or the great school of Lerins; we hear nothing of Keltic Christianity, nor even of Wycliffe, Waldenses, or Hus. Pelagius himself has a brief footnote, quoted from Harnack; not one syllable more. Our author would probably say that it was no care of his to fill the gaps between the four great periods into which the subject naturally falls.

He is very fond of giving the views of his theologians in the very words they used and this must be accounted to him a very great merit

<sup>1</sup> *A History of the Doctrine of the Work of Christ in Its Ecclesiastical Development.* By Robert S. Franks. New York: Hodder & Stoughton, 1918. Two volumes. xiii+892 pages. \$6.50.

indeed. Such quotations are exceedingly helpful and vastly enhance the real value of the book. Only very seldom indeed, as it seems to us, has Mr. Franks written anything to which exception can be taken in the matter of cold fact. His work seems most meticulously accurate. It does, however, appear unfortunate that he should impliedly identify Eutychianism with Monophysitism (the latter term not actually used, but the one nature specified) on page 89 of Volume I. It may be admitted at once that to the Western mind the distinction is most subtle and elusive, but as it forms the stumbling-block in the way of union for the Coptic and Armenian churches it is only courtesy to admit that it exists. But it is clear throughout that, whatever has been the author's exact measure of the importance of different Christian doctrines, it is not their influence on the splitting of unity. Even so sturdy an Anglican as Bishop Westcott might have been a convinced Nonconformist from anything to be gathered from the pages before us. This is no reproach to the book. And it is a most interesting novelty that the work deals almost wholly with individual writings, hardly at all with formal creeds.

It certainly cannot be alleged that the writer shows any undue tendency to propaganda. Everywhere he keeps his own opinions to himself until he is moved in the course of his discussion of Socinianism to use expressions which display sympathy for a liberal Protestantism, though not necessarily identifying himself with that or any other particular school of thought. Whatever enthusiasms he may possess he suppresses more than he need. Each great theologian in turn is discussed with impassive impartiality; Calvin, Grotius, Jonathan Edwards, all fare alike. It is not our author's plan to discuss the influence his religion exerted on the individual. For a person who has the great privilege of living in the fascinating old English city of Bristol he seems rather to lack feeling for the spirit of the Middle Ages, and even writing in that environment he confuses monks and friars.

The work is really so excellent and so useful that it seems a very great pity that a fatal defect is likely to prevent its ever taking its place with the great historical classics in the English tongue. The title gives an indication of the sort of style in which the book is written that is by no means misleading. It is terribly bald and flatfooted. It may be asserted that the subject is not one that lends itself to much charm in telling; even Gibbon when his narrative led him upon similar ground had to help out by rather cheap sneers. This may to some extent be true; yet how delightfully and with what entirely reverent spirit has

Hodgkin dealt with theological controversies in telling the deathless story of Italy and her invaders, a work that will last as long as our tongue. The weary details of the damnation or other fate of Theodore of Mopsuestia, all the theological intricacies of Justinian's reign, assume under his pen an interest fully equal to that of the rest of his narrative. Had Hodgkin written the work before us it would have taken its place as one of the classics of the English language, without necessarily being more useful than it is to the student who is really keen.

As a book of reference Mr. Franks's great work—for it is a great work—has few rivals, at any rate in the English language. It will be of the greatest value to all who have to teach church history and if they can make their students read it too, it will be the highest tribute to their zeal. But at the same time we rather suspect that those who have read or will read the volumes from cover to cover without the terror of an examination before them might hold a convention in the drawing-room of an average New York apartment.

The publishers deserve credit for the attractive manner in which the volumes are printed and bound.

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## BRIEF MENTION

### OLD TESTAMENT

BÖHL, F. M. TH. *Het Oude Testament*. [Býbelschkerkelik Woordenboek, Eerste Deel.] Groningen, Holland: J. B. Wolters' U. M. 1919. viii+332 pages. F. 7.25.

Professor Böhl has accomplished a difficult and wearing task in the preparation of a dictionary of the Old Testament by his own unaided efforts. The scholarship and scientific spirit of the work are guaranteed by the author's name. Its character, however, as a handbook for general use is constantly kept in mind. Only the most salient facts are noted. The longest article does not extend over two pages. The general point of view in the treatment of the various subjects is closely allied to that of the so-called *religions-geschichtliche* school, represented by Gunkel, Gressman, Hans Schmidt, *et al.* In addition to the Old Testament data that naturally belong in such a work, we find also the names of outstanding representations of Old Testament science during the last century. Here we can but note the omission of many names of English-speaking scholars whom we should expect to find, especially when we observe how wide open the door is held for German and Dutch scholars. But for Dutch readers in general this preference is easily justifiable.

Scattered through the work we find interesting bits of Böhl's own views that are more or less new. For example, Isaiah, chapters 24-27 are connected with the devastation of Babylon in 689 B.C. and chapters 13 and 14 with the murder